

THE  
SEA-MANS  
DIRECTION IN  
TIME OF STORME.

Delivered in a Sermon up-  
on occasion of a strong stormie  
Wind lately happening.

---

By IER. BURROUGHS.

---

MATTH. 8. 27.  
*The Winds and the Sea obey him.*

---

LONDON:  
Printed by T. Paine and M. Sim-  
mons. 1640.

THE  
SEA-MAN'S  
DIRECTOR  
OF STOWAGE

DR. D. WILLIAMS'S LIBRARY  
RED CROSS STREET  
LONDON.

of  
then  
and  
was  
can  
they  
fed n  
Star  
cordi  
Fish



To the Reader.

**T** hath been the way of God  
in speaking to men, and  
drawing their hearts to  
him, to apply himself to  
them, in those things they have skill of  
and are acquainted with. When Christ  
was revealed to the Wise men that  
came from the East, it was by a Star,  
they were Astronomers, and conver-  
sed much in the contemplation of the  
Starres, and God speakes to them ac-  
cordingly: When our Saviour called  
Fishermen to follow him, he tels them.

He

278  
250  
To the Reader.

Hee will make them Fishers of men; hee expresseth himselfe unto them in their owne way: Wherefore it being my lot to lye where multitudes of Mariners, especially of mine owne Countrey-men daily come, and my Auditors being in great part of such, I was willing to take the opportunity of that great worke of God, that sore and grievous tempest that was lately so terrible as made the hearts of many to shake, to adde the word sutable to Gods worke, to labour to conveigh some spirituall truth, by the advantage of that impression that was then upon their hearts, little thinking then that such present thoughts hinted by such an occasion should ever be more publike then in mine owne Congregation: but knowing what need Mariners have of Sermons, and considering how few they  
heare

## To the Reader.

heare, because I could not preach to them where their chiefe business lies (upon the Seas) I was willing to send this Sermon to them, that they might have it by them: many Sabbaths they spend hearing none, seldome hearing any. It may be the futablenesse of this subject may invite them to reade, especially it being the desires of many of them who heard it, and found some worke of God upon their hearts by it, to have it by them; at first I was unwilling to let such sudden things appeare so publike, but after considering, that some poore Saylors boy at least might get some good by them, I yielded. I publish not this Sermon because I conceit any speciall excellency in it, that cannot be expected (it is the same for the frame and substance of it that was preached the next day after the occasion:

To the Reader.

Some things are added and enlarged, especially concerning the nature of the Winds.)

But because I know nothing of this subject published, and some way it may be usefull, and a little good is worth much of my time and labour, who knowes what a truth, what a hint fitted to the apprehensions of people in their owne way may doe; therefore here you have it, and the Lord prosper it to you.

Yours in Christ,

I. B.



Imprimatur,

*Jo. Hansley.*

*Octob. 14. 1640.*





Impressum

Jo. Hantle

Octob. 14. 1640



golden  
ples do  
words t



THE  
SEA-MANS  
DIRECTION  
IN TIME OF  
STORME.

Pfal. 148. 8.

*Stormy Wind fulfilling his word.*



Word spoken in season  
how good is it ! it is like  
Apples of Gold with  
pictures of Silver : Silver  
pictures doe set out the  
golden Apples, and the golden Ap-  
ples doe grace the Silver pictures; so  
words that are gracious fitted to their

A a

circum-

Pr. 25. 11.

*So Arias  
Montanus.  
Super ro-  
tis suis.*

*Accedat  
verbum  
ad elemen-  
tum & fit  
Sacramen-  
tum:  
Accedat  
verbum ad  
opera Dei,  
& fiunt  
docu-  
menta pi-  
etatis ad-  
jumenta.*

circumstances, they are graced each by other. A good word spoken at any time is a golden Apple, it hath worth in it, but fitted to circumstances, it hath beauty added to it, and not onely beauty, but efficacie too; for so it is in the Originall, words upon their wheelles, when they are rightly fitted to their circumstances, being spoken in due season, then they goe upon their wheelles, and passe along like a triumphant Chariot; whereas if these bee omitted, they are drawne out as a Cart is drawne on without wheelles, like *Pharaohs* Chariots, when God tooke off their wheelles, they drave heavily.

As Saint *Augustine* said of the outward element in the Sacrament, let the word come to the element, and it is made a Sacrament; so I may say of Gods workes; let the word be added to Gods workes, and they are instructions, great helps to Godlinesse.

There is a great threat against those who regard not the workes of God, *Because they regard not the workes of the Lord,*

*Lord, nor the operation of his bands, hee shall destroy them and not build them up,* Psal. 28. 5. That such a curse may not befall us for our regardlesnesse of this worke of the Lord in this dreadfull stormy wind, I have chose this Scripture; that as *Job* heard the Lord speaking out of the whirle-wind, so you this day by this Scripture may heare the Lord speaking to you out of that stormy tempestuous wind, that but yesterday was so terrible to you: Sensitive things move much, yet the impression of them holds not long; it is good therefore to take the advantage of your hearts, and that presently.

The title of this Psalm, is *Hallelujah*, praise ye the Lord: it is a Psalm of praise by way of excellency above others, it begins and ends with, Praise ye the Lord; all sorts of creatures in heaven and earth, ayre and seas, are called to joyne in this worke, but especially man: of all creatures in the world God expects his praise from man in a speciall manner; the wayes

of God towards man, being the most glorious above that they are towards any of his other workes, towards him his name indeede is excellent above the earth or heavens; God will have active and passive praises from man, and amongst men above all from his owne people, his Church whom hee hath chosen to be a people neere unto him, the high praises of God are to be in their mouthes, *Psal. 49. 6.* They are not onely to rejoyce in their God, and in his glorious workes, but to bee joyfull in a glorious manner, to rejoyce in glory, not onely to sing the praises of the Lord, but to sing aloud upon their beds, *vers. 5.* God himselfe is the praise of his Saints, as we have it in the 16. verse of this 148. Psalme, not onely the workes of God, but God himselfe, hee is their praise both actively and passively, he is their praise, their glory, their excellencie, and he, even he himselfe is the subject of their praise.

Gods people are his glory, and God is the glory of his people; They are his

his glory, *Psal. 78. 61.* hee delivered his strength into captivity, and his glory into their enemies hand; God is their glory, *Psal. 3. 3.* *Thou art my glory and the lifter up of my head,* and thus God and his people glory one in another, every where the Name of God is great, but God is knowne in *Judah*, and his Name is great in *Israel*, *Psal. 76.* In his Temple every man speakes of his glory, *Psal. 29. 9.* wherefore *to him be glory in the Church, Eph. 3. 21.* The glory that God hath from his people, from his Church, is another manner of glory then hee hath from all the world besides; wherefore let not us faile of giving God the glory of his great workes, of this his mighty worke. Our subject then, at this time, is the praise of God in one of his great workes of Nature, the worke of God in the wind, the stormy wind fulfilling his word.

Wherein we have these two things:

1. What it is wherein God is to be praised, the subject of his praise; the stormy wind.

*Ventus  
turbis.*

2. The reason why, from the effect, Fulfilling his Word. For the first, Stormy wind, the Wind of storme or tempest, so the words are, the tempestuous Wind; the word is sometimes used for a whirl-wind, *Dan 11.40.*

The Wind, especially when it is in its strength tempestuous and stormy, hath much in it to set out the glory of God.

God is to be praised in this great work of his, God glories much in this creature: The Scripture makes much use of it, to set out the greatnesse and Majesty of God by it, as:

1. God challenges his propriety in this, he calls it his Wind, *Psal. 147. 18. Hee causeth his wind to blow*, it is Gods Wind, and therefore the glory of it is peculiar to him, hee it is that is to bee acknowledged in it, vvee are to rise higher then the naturall causes of it. It is said of the earth, that God hath given it to the children of men, *Psal. 15. 16.* but he keeps the propriety of the Windes in his ovvne hand, they move in the Heavens, and depend up-

on

on the Heavens, so that the Heavens, vvith all that in them is, are the Lords in a speciall manner, but the earth hath hee given to man, to subdue unto himselfe for his use, this vway or that way as he pleaseth: he hath not given any such power over any thing in the Heavens, nor over the wind, them he reserves in his owne hands.

2 The Wind is one of the wonders of the Lord. in which his Name is wonderfull, *Psal. 107. 24, 25. they that goe downe to the Sea, see the workes of the Lord, and his wonders in the deepe; what wonders he commandeth and raiseth the stormy wind.* Although something may be knowne of this creature in the naturall causes of it, yet it is a wonder above all that we can know of it.

3 Hee is said to walke upon the wings of the Wind, *Psal. 104. 3.* and this is made one expression wherein God appeares very great, clothed with honour and Majesty.

4. God is said to ride upon the wings of the Wind, *2 Sam. 22. 11.* and

*Ut scia-  
mus ipsos  
ventorum  
Imperus e-  
jus man-  
dato per  
angelos  
gubernari.  
Calv. in  
Psal. 18.*

to flye upon the wings of the Wind, *Psal. 18. 10.* this is spoken after the manner of men, to shew his glorying in this creature, although God moves not from one place to another, much lesse hath need of any thing to move upon, or to further any motion. In that it is said hee rode upon the Cherub, some thinkes it implies, Gods governing of the force of the Winds by the Angels, for the Angels are represented by the figure of Cherubins, as *Gen. 3. 24.* *God placed Cherubins to keep the way of the tree of life:* Besides, he is said to ride upon the Cherub, alluding unto the Arke of the Covenant, where Gods speciall presence with his people in covenant with him was, where there were two Cherubins covering the *Mercy seat*, which was the place where God promised to meet with his people, and to commune with them, *Exod. 25. 20, 21, 22.* So that this expression here in the Psalme is to declare, that that God which appears so glorious in the Wind, is the same God that sits upon the

the Cherubins upon the Mercy-seate, that God that is in covenant with his people to be their God, and to doe them good for ever: it is a very usefull note to consider of, when the people of God see his glory in his great workes, and particularly in this of the Wind, they should looke higher then other people, and see more of God in it then others can doe; others can see and acknowledge God to bee the supreme cause of it, but those who are godly, should looke upon God as their God betweene the Cherubins upon the Mercy-seate; this power, this glory, is the power and the glory of that God that is in covenant with me, my reconciled Father in Jesus Christ: here would be a comfortable beholding God in the winds indeed.

And further here in a Song of praise, in the day when *David* was delivered from the hands of all his enemies, God is said to ride upon the Cherub, and to flye upon the wings of the Wind, to shew the readinesse and the swiftnesse of Gods working for the helpe of his  
 peo.

people, he rides upon his chariot, yea, he flies swiftly to their deliverance; our motion is dull and heaue in our duty towards God, but God is lively and swift in his wayes of mercy to us. Hence we have that notable expresseion, *Iſa. 31. 5. As Birds flying, so will the Lord of Hosts defend Ierusalem, defending also hee will deliver it*: As a Bird that sees her young one in danger, flies hastily to deliver it: So the Lord hasteth to defend *Ierusalem*.

Againe, he rides upon the Cherub: this notes the worke of God governing them this way or that way, as one riding in a Chariot: thus the Heathens feigned their Gods *Eolos* to bridle the windes, and bring them up and downe whither he would.

5. He holds the Winds in his fists, *Prov. 30. 4. The glory of God, Iſay 40. 12. is set out by measuring the waters in the hollow of his hand, and meting out the Heavens with his span*: it is as great in this, that hee holds the Winds in his fist; for what is more uncapable of holding then the Wind?

Wind: yet so powerfull and mighty is the hand of God, that hee holds the Winds themselves as it were in his fist. The Seventie translate the words, in his bosome, and this is futable to a sixth impression the Scripture hath to set out the glory of God in the Wind.

6. He brings the Winds out of his treasures, *Psal. 135. 7.* He causeth the vapours to ascend from the ends of the earth, hee maketh Lightning for the Raine, hee bringeth the Wind out of his Treasures: That which wee treasure up is of some worth, and wee therefore treasure it, because wee would keepe it sure and secret. Thus the Wind is a creature, in which there is much excellencie, much of God in it, of great use, as wee shall further heare; and God keeps it sure, although nothing seemes to be more uncertaine then the Wind, yet God hath every blast locked up in his treasury, and it cannot stirre without him, and the nature and the motions of the Wind are very secret and hidden things. All the workes

6.

workes of Nature are in Gods treasury, God hath a treasury of Nature as well as a treasury of grace: The snow and the haile are said to come out of Gods treasuries. *Job 38. 22.* Hast thou scene the treasures of the snow, or hast thou scene the treasures of the haile which I have reserved against the time of trouble? The Lord promises in the 28. of *Deut. 22.* to them that obey him, to open unto them his good treasure; the treasure of Nature is a good treasure, there are many good blessings in it, yet such as hee gives sometimes to the wicked, *Psal. 17. 14.* Hee fills their bellies with his hid treasure; but Gods people as they are a peculiar treasure to God, *Exod. 19. 5.* so God hath a peculiar treasure for them, a treasure in Heaven, *Luke 19. 22.*

7. God weighes the Winds, *Job 28. 5.* He makes a weight for the Winds, this is made a speciall evidence of Gods propriety, in understanding the way of wisdom, as appeares, verse 20. Whence commeth Wisdom, and where

where is the place of understanding, seeing it is hid from the eyes of all living, and kept close from the Fowles of the ayre? by which *Hierome* understands, proud, lofty, aeriall, high spirits, who love to soare aloft, and to be above in the clouds; Wisdome is hid from them: but rather thus, it is to be found in no place in the World, the Fowles of the aire never saw that place where it is: Destruction and Death say, we have heard the fame of it; that is, such as are now swallowed up of destruction and death, the abstract being put for the concrete, as we have often in Scripture, as *Revel. 20. 14.* Death and Hell were cast into the lake of fire. These who are destroyed and dead, they now know something what true Wisdome is, they finde by wofull experience, what it is to neglect God, and to cast off his feare, and to follow the vanity of their owne hearts; now they see what would have done them good, and what hath undone them for ever; but though men, neither living nor dead, know what

*Perditio  
pro perditio,  
mors  
pro mortu.*

what true Wisdome is, yet God understandeth the way thereof, vers. 23. How doth that appeare, that only true Wisdome dwels with God? amongst other things this is one speciall, hee maketh a weight for the winds, that is, either by ordering them in a just proportion, that there shall not bee the least particle of them spent further then may serve his purpose; or thus, he maketh a weight for the Winds, he giveth to the Windes their poysse, that they should move this way or that way, according as hee pleaseth.

8.

8. The Lord makes the Wind his messengers, *Psal. 104. 4.* Who maketh his Angels spirits, so it is in your bookes, but the word translated spirits, signifies Winds, and is to be understood of them, for the scope of the Psalmist is to shew the glory of God in his great workes of Nature. The word translated Angels, signifies messengers in the Hebrew, as the Greeke: But the Apostle in the first of the Hebrewes quotes this Scripture, and applies

it to the Angels, verl. 7. And of the Angels he saith, he maketh his Angels spirits, and his Ministers a flaming fire, to this, *Calvin* upon the 104. Psalme, justifying the former interpretation, answers, It is not the intent of the Apostle to expound the meaning of the Prophet, but sets out an Analogie or likenesse betweene that obedience the Winds yeeld unto God, and that vvhich is performed by the Angels; and so the meaning is, that as God useth the Winds his messengers, to goe hither and thither, as he pleaseth, for the fulfilling his Word, so hee useth the Angels for his service, and they obey accordingly; so that this visible sensible World is, as it vvere, a glasse of that glory the Lord hath in the higher World above in the Heavens, and vve may be the rather induced to conceive that the Apostle maketh use onely of an Allegoricall sense of that Scripture, because vvee finde many times in the New Testament places quoted out of the Old, and applyed not according to their proper sense,

but

but some according to their typicall, and others their allegoricall sense, as many might be named, I will onely shew you one place quoted out of the Psalmes, as this is, and that by the same Apostle, the place of the Psalme that is quoted, is *Psalm. 19. vers. 4.* Their line is gone out through the earth, and their words to the end of the World; it is apparent this is spoken concerning the heavens, their line, that is their rule or delineation, which is a meanes to teach the simple, as *Isay 28. 10.* or by line is meant a building frame which is made by line and rule; *Job. 38. 5.* speaking of Gods creating the earth, hee hath this expression, Who hath stretched out the line thereof? The Greeke Translators translate the word *sound*, which word the Apostle also useth, quoting this place, *Rom. 18. 18.* And further, whereas it is said, their words to the end of the World, is meant those testifications that the frame of the Heavens have, together with their course and order, to witnesse to the world the glory of God in them,

them, whereby they doe, as it were,  
cry aloud to men, to behold the glory  
of the great God: Now the Apostle  
in the 19. to the *Rom.* applies this place  
to the preaching of the Gospel by the  
Apostles that were sent out, he brings  
it to shew that unbelievers could have  
no excuse for their unbeliefe: But I  
say, have they not heard & yes verily,  
for their sound went into all the earth,  
and their words unto the ends of the  
World; wherefore, although that  
place in the 104. Psalme, by way of  
Allegory may bee applyed unto the  
Angels, yet firstly and properly it is  
to be understood of the Winds; every  
Wind is as a messenger of God sent to  
us about some errand or other, and  
happy are wee, if wee have that  
care and skill, that may finde out what  
their message is, what the meaning of  
God in them is, that they may never  
returne without doing the worke for  
which they were sent, and certainly  
one way or other they will performe  
their worke, as we have it in the Text,  
they will fulfill his Word: In the 55.

of *Iſay*, *verſ. 10, 11.* The Word is compared to the Raine that comes downe from Heaven, in that it returnes not in vaine; ſo neither will the winds that come from Heaven, yea as meſſengers from the God of Heaven, they will not, they cannot returne in vaine.

9. This is a creature that God delights to make uſe of, when hee would ſo ſpeake to men, as to humble their hearts before him; thus he did, when hee intended ſo to ſpeake to *Job*, as to humble him ſo thorowly, as hee might be prepared for deliverance, he ſpeakes againe and againe to him out of the Wind, *chap. 38. and 40.*

10. Chriſt makes uſe of this creature, in ſetting out the freeneſſe of Gods grace in the great worke of Regeneration, *Joh. 3. 8.* The Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, nor whither it goeth, ſo is every one that is borne of the Spirit; and God made uſe of this miraculous worke of his, in ſending the

the Holy Ghost upon the Apostles,  
*Acts. 2. 2.* There was the rushing of  
a mighty Wind, and filled all the  
house where they were sitting, and  
they were filled with the Holy Ghost;  
here was a mighty, glorious, blessed  
breathing, that came in upon the Apo-  
stles with this mighty rushing Wind;  
although there cannot bee expected  
such a filling with the Holy Ghost ac-  
companying this mighty rushing wind  
that we have had; yet if God blesseth  
this his Word added to it, there may  
be some worke of the Holy Ghost up-  
on the hearts of some, not onely at  
this time, but occasioned by this  
thing; yea, the worke of God in the  
Wind making way for the Word and  
Spirit to enter into you hearts. Thus  
you see what use the Scripture makes  
of the Windes, to set out the glory of  
God by.

But further, there are fixe things  
wherein the Name of God is to bee  
praised in the Wind.

1. If wee consider the nature of it,  
what it is, it is a creature, heard, felt,

*Aer motus.*

but little understood; some gueslings there are at it, but what it is, is a great secret in nature: some say it is only air moved up and downe; others, vapours raised up to the middle Region, and thereby the cold beaten back, and so moving in the aire collaterally: hence there are no winds above some mountains which reach beyond where these vapours ascend, and are beaten back, as that mountaine *Olympus*, where the footsteps of athes strowed abide from yeere to yeere, vapors thickned are clouds, vapors in the clouds rowling when they are heat incensed and break forth they are lightning, and the breaking of the clouds by them the Thunder-crack; if the vapour be beat backe before it be thickned then it is Wind, if after the thickning then it is raine, if congealed on high then it is snow, if not congealed till it come to the lower part of the ayre then it is hayle. The reason that is given of the collaterall motion, is, the vapors, being so light as they cannot descend farre, yet being beat downe, and likewise met with

with by other vapors, hence they are forced to move in a collaterall motion in the ayre. *Plinie* a great searcher out of secrets of nature, in his naturall History, l. 2. c. 45. speaks very doubtfully of the Wind, whether it be, saith he, the spirit of Nature that ingendred all things wandring to and fro, as it were in some wombe, or rather the ayre broken and driven by the severall influences and rayes of the straying Starres and Planets, and the multiplicite of their beames; plaine it is that they are guided by a rule of nature, not altogether unknowne, although it be not yet unknowne. This great Diver into Natures secrets, confesses ignorance in this of the Winds, & although he had not confessed it, yet that which he sayeth of the nature of them, would have discovered all his knowledge of them to be but a wilde guessing. There is much wisdom in finding out the nature of creatures so farre as they may be knowne. God may have much glory by our sight of his workings in them. *Pliny* in the

46. chap. of the forenamed Booke, speaking further of the Winds, marvels, that in so blessed and joyous a time of peace, as he saith his was, wherein they had a Prince that took such delight in the progresse of all good arts, & gave such great rewards to learning, that yet men searched after the knowledge of things no more then they did, whereas others before thē sought out the secrets of nature, for no other reward, then to do good unto posterity; but now, saith he, mens manners are waxen old, & decay, the minds of men are blinded and bent upon nothing but covetousnesse: This is his complaint, much more cause have wee to take up this complaint against Christians, who have other manner of motives to provoke them to take paines to finde out the glory of God in the creature, then Heathens could have, and if wee labour to see God in his creatures, so as to give glory to him, to feare him, to magnifie him, there is another manner of reward that we may expect, then any they could have to encourage them:

how:

howsoever, if we cannot get the knowledge of the secrets of Nature in this creature, wherein certainly there would be much of God discovered unto us: yet we may all behold so much of the power and Majesty of God in it, as to cause us to feare him, and this is true wisdom beyond all the knowledge of the secrets of Nature: for so wee have it, *Job. 28. v. 8.* after the glory of God was shewne in the Winds, *v. 25.* as in other creatures. The conclusion is, unto man hee said, *Behold the feare of the Lord that is wisdom, and to depart from evill is understanding.*

2. God is to be praised in the rise of them. The raising of the Winds is a great worke of God, wee can see no cause of the sudden raisings of them; how calme and still is the ayre for the present, and how suddenly doe the Winds arise, *Psal. 107. 25.* Hee raiseth the stormy Wind. Our Saviour saith, *Job. 3.* They blow where they list, no man knowes whence they come, nor whither they goe: We see the Winds arise ma-

ny times when there are no clouds to beat backe any vapors by the thicke-  
nesse and coldnesse of them, the se-  
cond causes that God uses in this, are  
hidden from us onely, wee are sure of  
the supreme cause, it is hee that raiseth  
the stormy Wind.

3.

3. God is to bee praised in the po-  
wer of them, they are of mighty force,  
*Psal. 48. 3. Thou breakest the ships of*  
*Tarshis with an east Wind,* of power and  
force to turne over ships, houses, rend  
Trees, to raise dreadfull waves, yea  
they rend the very Earth, the Moun-  
taines and the Rockes, as *1 King. 19.*  
*11. There was a strong Wind that*  
*rent the Mountaines, and tore in pie-*  
*ces the Rockes. This is the hand of*  
*God, whereby hee overturneth the*  
*Mountaines by the rootes, of which*  
*Job speakes, Chap. 28. 9. This is that*  
*voyce of the Lord that breaketh the*  
*Cedars, yea the Cedars in Lebanon, the*  
*strongest Cedars of all. This is the*  
*voyce of the Lord that shaketh the*  
*Wildernesse, of which the Psalmist*  
*speakes, Psal. 29. 5, 8. Sabellicus an*

L. 10. c. 5.

Historian

Historian tells of many thousands, of  
*Cambyses* his Souldiers, being at dinner  
 in a sandy place, of a sudden a tempest  
 arose and covered them over with  
 sand and choaked them, that they  
 perished. That a vapor should have  
 such strength, sets forth the mighty  
 power of God; what is weaker then a  
 vapor, therefore mans life is compared  
 to a vapor, and yet many together;  
 how dreadfull are they! The waters  
 are called the mighty waters, and yet  
 what is weaker then water, but much  
 congregated hath a mighty force, that  
 carries with it as much majesty almost  
 as any creature whatsoever; yet a va-  
 por is a weaker thing then water, yet  
 many of these joyned, how fearefull  
 is the force of them in the Wind!  
 God is able to use them for great  
 things, to daunt the proudest, stoutest  
 spirit under Heaven, to shake, as the  
 Psalmist saith, the Cedars in *Lebanon*,  
 not onely literally, but metaphorical-  
 ly, the highest and loftiest spirit that  
 is: How dreadfull then is the power  
 of God himselfe, which hath nothing  
 in

in it but infinite, and so much as no addition can be made, of many of the weakest things in the world hath such an amazing strength, then that which is so great, as no addition can be made, and all in it infinite; oh how full of glory and Majesty is that power.

The naturall cause of the power of the Winds that men give, is from the kind of vapour, of which they are: the more earthy vapors are and hot, the stronger the Winds: Hence many times Summer Winds are exceeding strong; and many times in hot countries, because the earth is more open, and the Sun having power to draw up more grosse earthy vapors, there are mighty tempestuous Winds, exceeding strong whirle-winds, according to that, *Job 37. 11. Out of the South commeth the whirle-wind*, the southerne parts are hot.

4. God is to be praised in the variety of the motions of the Winds: *Eccles. 1. 6. The Wind goeth toward the South, and turneth about unto the North, it whirleth about continually, and returneth*

neth againe according to its circuits. It hath its various circuits appointed by God which way it shall turne, although their motion seemes exceeding unsteady and changeable, up and downe without any certaine rule, yet they observe their circuits wherein they runne their compasse, as God appoints them: In some places of the World their motions are steady and constant, which Mariners call their Trade Wind.

5. God is to be praised in the use of the Winds, God hath made them to be of great use in the World: *Seneca* calls them, a mighty benefit of Nature, although many times much hurt comes by them, as hee sayes, *De Casare maiore*, it was wont to bee said of him, and hee brings in *Livy* for an Author, that it was uncertaine whether it had beene more profitable for the Common-wealth that ever he was borne, or that he had not beene borne, so saith he of the Winds, in regard of that harme comes by them, it may be questioned whether the good or the hurt

5.  
Quæst.  
nat. l. 5. c.  
18. In-  
gens na-  
tura bene-  
ficium,  
Didit  
ventos,  
ut com-  
moda cu-  
jusque re-  
gionis fie-  
rent com-  
munia, non  
ut Legio-  
nes equi-  
temque  
gestarent,  
nec ut per-  
niciosa  
gentibus  
arma trās-  
veberent.  
Non ideo  
non sunt  
ista natu-  
ra sua bo-  
na, si vitio  
male u-  
sentium  
nocent.

hurt be the greater, but hee meanes principally the hurt that comes by the abuse of them in Navigation; for instead of furthering men to passe up and downe into one anothers countrey, they carry them to warre one with another: God gave the Wind, that the good of Countries might bee made common, not to carry Armies, Horsemen, weapons, pernicious to Nations; thus he; but howsoever as himselfe saith, we must not account those things to be good, which by ill use turne to hurt; it is true of this worke of God, as in all other creatures, they are of speciall use many wayes, as great blessings to us, as,

1. For purging the ayre, much infection of the ayre is driven away by them, the ayre is cleansed and kept sweet with the motions of the, which otherwise would corrupt as the standing Waters do; Job 37. 21. *The wind passeth and cleanseth: so Jer. 4. 11. A dryed wind toward the daughter of my people, not to fan, nor to cleanse.* God threatens afflictions to come in wrath, not as the

the Wind comes to fan and cleanse the  
ayre, but as a whirlewind to destroy.

2. For the scattering of the clouds  
here and there, up and downe, in the  
World, by them God shakes as it were  
his Waterpots, by which he waters  
the Garden of the Earth, as Job 37. 11.

*And by watering hee wearieth the thicke  
cloud; he scattereth his bright cloud; and  
it is turned round about by his counsels,  
and this is done by the breath of God, as  
itis, vers. 10. & 11.*

3. For altering of seasons, for bring-  
ing in cold or heate, as Job 37. 9, 10.  
*Out of the South commeth the whirlewind,  
and cold out of the North; by the breath of  
God frost is given; and vers. 17. He quiet-  
eth the earth by the South wind; he brings  
warmth that way.*

4. For Navigation in which Art  
there is much of the Wisdome of God  
scene; and if it bee rightly used the  
goodnesse of God to mankind is very  
great in it. In the 28. of Psal. from the 24. v. to the  
end, the Lord challengeth to himself the  
glory of teaching the Plow-man the

art

art of plowing the ground and threshing out the corne; his God, saith the Text; verl. 26. *doth instruct him to discretion, and doth teach him,* and verl. 29. *This also commeth forth from the Lord of Hosts, which is wonderfull in counsell, and excellent in working.* Now if this art be from the Lord, and if God shewes himselfe wonderfull in counsell, and excellent in working of this, how much more is that excellent Art of Navigation, whereby men come event to subdue the Seas to themselves, to finde out and draw forth the riches of them, whereby they passe up and downe over the whole World, to see the wayes of God, and the riches of God, throughout the Earth, whereby the severall parts of the world are knowne each to other, and communicate each to other the wonderfull blessings of God, surely it is God that instructs men in this, or is he that gives them understanding, and in this much more is the Lord wonderfull in counsell and excellent in working.

How little of God in the great  
workes

workes of Nature should we know and enjoy, were it not for the Art of Navigation; but what were mans skill or industry therein, if God did not further it by the use of the Winds, the worke of God is very observable in these two workes of Nature: The one in scattering of Springs and currents of waters up and down in secret veines and in open passages of the earth to make fit for habitation, and the other in appointing the various motion of the Winds to work up and downe upon the Seas, to make them fit for Navigation.

5. That use that we have here mentioned in the Text, *Fulfilling his word*, of which in the next point.

6. A great worke of God appears in stilling the Winds, and calming them as hee pleaseth, no man knowes whither they goe, when Christ rebuked the Winds, and bad them be still, *Mark. 4. 39. The Wind ceased, and there was a great calme, Isa. 27. 8. Hee stayeth the rough Wind*: Many times when it is most rough and boisterous, he staies

it on a sudden; so as Mariners may see much of the hand of God in it towards them, in which God is much to be praised, for by this the Lord ruleth the raging of the Sea, when the waves thereof arise hee stilleth them, and marke how the Psalmist magnifies God in this worke, *Psal. 89. 8. 9. O Lord God of Hosts, who is a strong Lord like unto thee, or to thy faithfullnesse round about thee. Thou rulest the raging of the Sea, when the waves thereof arise thou stillest them.* Howsoever naturall causes may be used by God for this, yet we must acknowledge God in them, and his worke above them in stilling the Winds and Seas.

The naturall causes that are given are the spending the vapors, or the vanishing of those clouds that beate them downe, or the consuming of those vapors they meet with that keep them from falling or constringing the earth that no more arise: something there is in these: Hence raine often asswages the Winds, by condensing and pressing downe those vapors

vap  
bur  
the  
F  
I  
ture  
who  
effec  
doe  
doe  
they  
it w  
stron  
and  
Cab  
it sn  
their  
dread  
viol  
have  
did e  
but n  
say n  
this C  
meth  
him h  
feare

vapors that before moved collaterally, but let God still bee praised, and have the glory above these:

For Application first,

If God be so glorious in this creature, hence those are justly rebuked, who heare, and feele, yea and see in the effect of it so much of God, and yet doe not give him the glory of it, they doe not praise him in the stormy Wind, they can speake of it, and tell you how it was, how suddenly it came, how strong it blew, how it rent their sailes, and split their Masts, and tore their Cables, and burst their Anchors, how it smote upon their houses, and made their beds shake under them; how dreadfull the noise of it was, with what violence it came, as if the house would have fallne upon them, how their hearts did even shake within them for feare, but not a word of God in all this, they say not in their heart, Let us now feare this God that raiseth, continueth, calmeth these Winds, let us now feare him howsoever heretofore wee did not feare him, although heretofore we were

prophane, and vile, and have lived without God in the World, yet let us now feare this God, who is great in power, glorious and excellent in his workings in the Heavens, and Earth, and Seas: when doth there any word come from men, to put one another on to the feare of God upon this? Brethren, God is to bee honoured in the least of his workes, much more in those that have power and majesty in them: wee take Gods name in vaine, if when he appeares in his great workes, wee adore him not, we feare him not, wee magnifie him not, we praise him not in them: wee are much led by sense, and if we take not notice of his glory, to have our hearts wrought upon when hee comes to our senses, and that in such a powerfull and glorious way, it is a signe that our hearts are exceedingly stupid, that they are much estranged from God. Those workes that we see the second causes of, wee scarce minde God in them at all (although God should not be the lesse minded, because of second causes, seeing all the work, all the power,

power and efficacie of the second cause, is in the vertue of the first, as it hath no being but by it, so it is not able to stire without it) but now as for this creature, the stormy Wind, wee know but very little, scarce any thing of the second causes, and therefore if God bee not acknowledged and praised in this, in what shall he be acknowledged and praised? workes that are ordinary wee little minde God in them, which is a great evill in us; hence the Lord, because he would be minded by us, hee comes many times in strange and terrible waies to us in his creatures, raising them higher then ordinary, putting more Majesty and terrour in them then ordinary, as he hath done in this, and shall he not be magnified and praised in this? It is the lowest honour that wee can give to God, to be moved by such workes, wherein his glory comes apparently and powerfully to sense; there are other manner of things of the glory of God, that appeares to raised reason, were it that the eye of reason were cleare, and but elevated in a naturall

way to that height it is capable of; yea to that height it might be, were it not so much drowned in sense as it is, there were high and glorious things of God to be seen by it, that might make us fall downe upon our faces and adore him: But how great then are the things that appeare to the eye of Faith? those are things to take up the heart indeed, to fill the heart with astonishment, to draw it up with ravishment, to over-power it with the glory and divine lustre of them, to satisfie it with admirable infinite contentment, those are things fit for Angels to pry into, for the most spirituall raised heart to contemplate in, for the most enlarged spirit to fill it selfe with; for by them the Saints are filled with all the fulnesse of God, as the Scripture speakes, *Ephes. 3. 19.* In those things especially a Christian should be exercised. The glory of God in these creatures, is for the lowest, the meanest, the dullest of all, for children, for those who are not out of the Schoole of Nature; yea, for those who are in the lowest forme of Natures Schoole;

Schoole; and therefore it is a good observation of *Jerome* upon that place, *Mat. 8.* when Christ rebuked the winds, and calmed them, the Text saith, the men were afraid. The men, saith *Jerome*, that is, the Mariners and others which were in the Ship, not the Disciples; or if any shall contend and think they were the Disciples, yet they are called the men, because yet they knew not our Saviour. The Workes of God have a voyce as well as his Words, as *Exod. 4. 8.* If they will not hearken to the voyce of the first signe, they will hearken to the voyce of the latter. God speakes by this voyce to these vwho are the most dull of hearing; God hath another voyce to speake to his Saints by, the voyce of his Word, yea a more inward secret voyce, the voyce of his Spirit, although hee speakes to them likewise by his other voyce; wherefore not to heare the voice of his works, this argues a heart desperately fortillh, and even altogether living as without a God in the World.

Those who are exercised in the high-

est things of God, should not neglect these, but they must be spirituall in beholding the glory of God in them, in a higher way then others are or can be, they should fill their hearts with spirituall Meditations raised from them, they should looke upon the power and glory of God in them, as the power and glory of that God in whom their soules have speciall interest, the power and glory of their Father, as *Psal. 48.*

*14. This God is our God for ever and ever;* the beginning of the Psalm is, *Great is the Lord, and greatly to be praised;* and amongst other subjects of his praises, vers. 7. he instances in this, *Thou breakest the ships of Tarshish with an East wind,* and his conclusion is this, *God is our God for ever and ever.* This power is that which is engaged to work all the good that God intends, or hath promised unto his people; this glory is that which shall put glory upon his Saints for ever, all contained in this, *This God is our God for ever.*

*Quest.* But how are wee to praise God in this stormy Wind?

*Ans.*

*Ans.* The Name of God is great in it, and therefore surely hee is greatly to be praised,

1. By raising our thoughts to the contemplation of his greatnesse and Majesty in it, so as to feare and to tremble before him : O Lord how art thou cloathed with glory and Majesty, who would not feare and tremble before such a God as thou art ? *The voyce of the Lord shaketh the Wildernesse, Psal. 29.9.* that is, the wilde beasts of the Wildernesse, and shall it not shake our hearts; shall our hearts be more hard and stupid then the hearts of those wild and savage beasts in the Wildernesse ? It shaketh the most lofty Cedars, what are our spirits ? how losie ? how hardned with pride and folly, if they doe not shake, if they tremble not before such a God as this ?

It is a notable speech of *Elihu, Job 37. 1.* At this also my heart trembleth, and is moved out of his place at this; at what is it that his heart so trembleth ? his voyce roareth, hee thundreth with the voyce of his excellencie; *vers. 4.*

God thundreth marvellously with his voyce, great things doth he which wee cannot comprehend, *vers. 5.* Out of the South commeth the whirle-wind, *vers. 9.* The Wind passeth and cleanseth, *vers. 21.* Wherefore upon this great worke of God, together with others, he concludes, *vers. 22.* With God is terrible Majesty, touching the Almighty we cannot finde him out. Hee is excellent in power, *vers. 23.* Men doe therefore feare him, *vers. 24.* It is a time now indeed to feare the Lord, to lye down with low humbled trembling hearts before him; its no time to vex and fret, and rage, as it is the practise of some when grievous tempests and stormes arise, and put them to trouble and danger, they vex and rage against the Winds, when the Winds cause Seas to rage, their hearts are in as great a rage as the Seas, swearing and cursing most dreadfully in this their rage, their cursed hearts some out their filth, according to that description of the wicked, which we have, *Isa. 57. 20, 21. the wicked are like the troubled Sea, when it*

can-

cannot rest, whose waters cast out mire and dirt; there is no peace, saith my God, to the wicked. Oh the abominable mire and dirt that is cast out by such hearts at such times, when God calls for the most feare of him, trembling before him, subjection unto him, what is this but even to dart up our arrowes against the Heavens, and to flye even in the very face of God himselfe. I have read of a people in *Africa*, who being troubled with strong Winds, driving heaps of sands upon their fields and dwelling places, they gathered an Army to fight against them, but with so evill successe, that themselves were buried under hills of sands driven upon them by the Winds. It is no lesse madnesse in these who curse and rage in times of tempests, these are fighters against God; it is the infinite patience of God, that that cursed breath that comes from them at those times is not stopped.

2. Let us praise God in this stormy Wind, by considering what poore creatures we are, how infinitely wee depend upon this God that appears  
so

*Herodorus  
lib. 2.*

2.

so much above us in it, wee see how he can make a vapor terrible unto us, so that we cannot stand before it; we see at what advantage hee hath us by the Winds, to overturne our houses, to dash our shippes in pieces by it: Marke how *Job* was affected when God spake to him out of the Whirle-wind, c. 38. 1. compared with c. 40. 3, 4. *Then Job answered the Lord, that is, when the Lord had spoken to him out of the winds, Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth: once have I spoken, but I will not answer, yea twice, but I will proceed no further: And againe, compare chap. 40. 6. with chap. 42. 5, 6. the Lord speakes to him againe out of the Whirle-wind: that God delights to make use of this creature to speake to men by, to humble them, you heard before; but here you see the effect of this, what power there is in it to doe that which God intends by it. I have heard of thee by the hearing of the eare, (saith *Job*) but now mine eyes have seene thee, wherefore I abhorre my selfe in dust and ashes:*

This

This makes a *Job*, a holy, godly man, to abhorre himself in dust and ashes before this great God.

3. Let us upon this labour to purge our hearts, and keep them cleansed from guilt, that the terrours of God, in this and other of his workes, may not overwhelm them and sinke them. It is a blessed thing to be able to looke upon God in these his glorious workes with comfort and peace, if there were no guilt within in our hearts (although they would be moved with reverence of God in his great workes) yet all the tempests in the World could not shake them with any such terrour, as to hinder their comfort, peace, their sweet rest and repose in God, yea they would rather rejoyce the heart, they would raise it to blesse it selfe in this God, as the God of its comfort, and of all its good: were it not for vapors, for Wind got into the earth, all stormes and tempestuous Winds without, would never make an earthquake were our spirits cleare within: whatsoever comes without, would never cause any slavish despairing,

spairing, sinking heartquake in us. *Pliny* saith, that the Eagle is not afraid of Thunder, the greatest tempests of Thunder doe not affright her, whereas other fowles shake and tremble at it, and the beasts of the field get into their shelters: thus spirituall hearts who converse much with God, and keep themselves up on high, they are not terrified with such things as fill the hearts of others with amazing terrors: hearts that are heavenly are like the ayre above the middle Region, free from tempests and stormes. It is very observable that which wee read of *David*, *Psal.* 18. hee there sets out the glory of God in the Earthquake and dreadfull Tempests; *The earth shooke and trembled, the foundations of the hills moved and were shaken because hee was wroth: there went up a smoake out of his nostrils, and fire out of his mouth devoured, hee did flye upon the wings of the wind, his thick clouds passed, haile-stones and coales of fire. The Lord thundered in the Heavens, and the highest gave his voyce, &c.* Yet observe, *vers.* 16. *David* drawes comfort out of

of all this, *He sent from above, he tooke me, he drew me out of many waters.* These grievous Tempests, these dreadfull stormes were not to over-whelme me, to sinke me in the waters, but the Lord tooke me, that God who appeared thus dreadful in these stormes and tempests, yet this God tooke me, and drew mee out of many waters, and vers. 19. *Hee delivered mee, because hee delighted in mee.*

4. Give glory to God in blessing his Name for deliverance from those fearefull judgements that hee makes tempestuous Winds and stormes the executioners of upon many others; some of you it is like may say, and have said, except the Wind had turned at such a time I had beene lost, we had certainly been all cast away: and if you had beene cast away, then where had you beene now, it may bee from those dreadfull waters you might have sunke into the lake of unquenchable fire, you might have beene swallowed up of that infinit ocean of Gods eternal wrath, but God hath preserved you, & you are alive, and

4.

and yet enjoy the day of grace: the goodnesse of the Lord hath beene to you that which he promised, *Isay 32. 2.* *A hiding place from the Wind, and covert from the tempest.* It was the free grace of God towards you, onely his goodnesse that hath beene your safety, for what could you doe to helpe your selfe? it may be you cryed and prayed to God, but what could your prayers doe, who wert, and it may be still art, a prophane wretched creature, the course of whose life is a way of enmity against the great God of the whole World?

It is reported of *Bias* the Philosopher, who sayling among a company of rude Mariners, they being in danger by a storme, the Mariners fell on praying and crying out to their gods. *Bias* calls to them, to hold their peace, lest the gods should heare them, and so they should all fare the worse for their sakes: The worst that is in such dangers, will cry out, and sometimes fall on praying, but how should that prayer be accepted that comes out of that mouth.

mouth, out of which so many oathes came a while since, which is defiled with so many blasphemies, and not yet purged by repentance; wherefore whensoever thou hast been delivered, and others have perished, admire at the free grace of God towards thee, give him the glory of it, and let God bee thus praised in the Stormie Wind.

5. Give God the glory of this work of his, by seeking him for the raising, ordering, and stilling the Wind, according as thy occasion is.

I have read of a people who erected an Altar to the Winds, and once a year spent a whole night in their devotions to the Winds, to seeke calme winds, because of the great hurt they often suffered by them: but wee have learned otherwise, namely to looke beyond the Winds, to seeke God, acknowledge him the raiser and orderer of them, this is part of that divine worship that is due to God, that he should be acknowledged and sought in these things, although it be but a common worke of his

5.

Alex. ab  
Alex. l. 3.  
c. 22.

his providence, yet hee expects to be sought to in it; prayer hath shut the Heavens and opened them, prayer hath power over Heaven, and Earth, and Ayre, and Seas, and Winds: it hath power to prevall with God, much more power over any creature whatsoever. We reade, *1 Sam. 7. 9, 10.* when *Samuel* offered to God but a sucking Lambe, presently a grievous storme arose, *The Lord thundred with thunder upon the Philistines: And Revel. 8. 4, 5.* *The smoke of the incense came with the prayers of the Saints ascending before God, then the Angel tooke the censur and filled it with the fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings.* All the Devils in Hell have not that power over the Winds, that the prayers of the Saints have.

We have a famous story of the power of the prayers of the Christian Soldiers in *Marcus Aurelius* his Army, recorded by *Eusebius*, who praying to God in time of great drought, when the Army was like to perish for thirst, they

they procured a great tempest against the enemies, which put them to flight, and overthrew them, and a refreshing raine to their owne Armie, whereupon they were called the *Lightning Legion*; upon which *Aurelius* was much moved, and favoured the Christians much after it, and wrote in their behalfe, acknowledging it the hand of God, as a fruit of their prayers. If prayers have power over the raine, over thundring and lightning, then surely over the stormy Wind: If therefore you seeke not God in this, if you thinke it is nothing that prayer can doe, you are more heathenish, and fuller of Atheisme, then the most rude heathen. *Matth. 8. 24, 25.* When a tempest arose Christ was awaked: When a storme riseth God must be sought.

6. Consider if stormes and tempests in the aire be so terrible, what then are the stormes and tempests of Gods anger in the execution of dreadfull judgements upon Nations and Kingdomes, and how terrible are Stormes

and Tempests raised and raging in mens consciences.

For the first, *Iſa. 28. 1, 2.* the Lord pronounceth a woe against the Drunkards of *Ephraim*, whose glorious beauty is as a fading flower. *Behold the Lord hath a mighty strong tempest, A destroying storme, and a flood of mighty waters.* The clouds gather apace, and hang exceeding blacke and dreadfull over many places, as if God had reserved us to fearefull stormy dayes. Gods way hath beene in the sweet calme of peace for a long time in the sweet Sun-shine of his Mercies; but *Nahum 1. 3.* *The Lord hath his way in the Whirl-wind, and in the storme;* Yea, even that God that is slow to anger, yet hath his way in the storm, and in that way God is seeming now to come. *Elijah* could foresee a great raine by a cloud no bigger then a mans hand, we may fore-see not onely raine, but the great storme and tempest of Gods displeasure gathering, neere by clouds that arise which are bigger then a mans hand, for behold even the Heavens are blacke: wee have feared the gathering

them often, but because they have bin  
dispelled, wee have promised peace to  
our selves. God hath his times so to  
gather them, that they shall not be scat-  
tered untill they have fulfilled his  
Word; *The prudent man fore-seeth the  
evill, and hideth himselfe,* Pro. 22. 3.  
*Evillmen understand not judgement, but  
they that seeke the Lord understand all  
things.* What are the thoughts, the  
feares of those who doe most seeke the  
Lord: observe what they doe; if they  
understand any thing of Gods minde,  
then a storme is comming. It is obser-  
ved of the Bees, that before a storme  
you may see them come apace to their  
Hives; what are the Hives of the  
Saints but the publike Temples of  
God: These have the promise of God  
to be a place of refuge, a coyert from  
storme, *Isai. 4. 6.* These are the cham-  
bers that God now calls his Saints into,  
*Isa. 26. 20.* *Come my people, enter into  
your chambers, shut your doores about you,  
hide your selves as it were for a little mo-  
ment, untill the indignation be overpast;  
for behold the Lord commeth out of his  
place,*

*Ite ad  
Pellam.*

place, to punish the inhabitants of the earth for their iniquity; the earth shall disclose her blood, and shall no more cover her slaine. These are the Pellacs to which God calls you, if you think your selves so settled in your places, as that you cannot stir, take heed lest the storm be to you as it is threatned, *Job 27. 21. The East Wind carrieth him away, and a storme hurleth him out of his place.* You know the speech of *Elish* to *Ahab*, when he see the clouds arise, *make haste lest the raine prevent you, 1 King. 18. 44.* so I to you, make haste lest the storme prevent you. when an enemy takes in a Towne by storme, it is very terrible. Oh how dreadfull then will it bee to that people whom the Lord shall come against as an enemy, and after many offers of conditions of peace rejected he shall take them in by storm. It is the pride of mens hearts that is the cause they feare not this; wherefore, my prayer shall be according to that of the Psalmist, *Psal. 83. 15. Lord make them afraid of thy storme.* I doe not, I will not pray as in the former part of the

verle

verse, *Lord persecute them with thy tempest*: Oh no, if it may bee, the Lord keep it from them, neither doe I pray Lord make them afraid with thy storme, but Lord make them afraid of thy storme.

For the second, how terrible are stormes raised, and raging in mens consciences?

When the wrath of God in a mans soule shall persecute him as the Wind, as *Job* complaines, *chap. 30. 15. Terrors are turned upon mee, they pursue my soule as the Wind*, and *chap. 9. 17. Hee breaketh me with a tempest*; When God shall say to Conscience, goe persecute them with thy tempest, and make them afraid with thy storme; after great calmes there useth to arise grievous stormes: many of you have had a long calme of peace and prosperity, you may expect a storme a coming. God who is said, *Psal. 107. 29. to make the storme a calme*, can as soone make thy calme a storme: the vapors that cause the tempest arise insensibly, but when they grow to a tempest they have mighty

*Sed tranquillitas  
est a tempestas e-  
rit.*

power ; so finnes are committed and multiplied insensibly, they lie by heaps in the conscience ; you seele nothing of them now, but at last if you looke not to it, they will cause a dreadfull tempest, and especially when the hearts of men are most swelling with pride. Mariners observe, that usually before great tempests there are great swellings at Sea ; it is so usually before great Conscience-tempests, the more swelling any wicked mans heart is the nearer, the more dreadfull is the tempest like to be. Many of you have in your time beene in most fearefull tempests, that have made your hearts to ake within you, but you must looke for another manner, a more dreadfull tempest, when not vapors in the ayre, but the wrath of an infinite God in the Conscience shall shake and rend your hearts, the terrors of the Lord following you will cause another manner of rage in the heart, then ever stormy wind caused in the mighty waters, *Psal. 11.6. Upon the wicked he shall raine snares, fire and brimstone, and an horrible tempest, this is the portion*

portion of their cup. It is called the portion of their cup, saith Saint *Augustine* upon the place, because of the just measure and proportion Gods Justice observes in the dealing out punishment to sinners, as we heard before, God is said to have a weight for the winds; so for this storme and tempest that comes upon the wicked, the Lord weighes it, it comes upon them proportionable to their sinne; were you ever stricke with feare when you have seen the huge floods of waters rowling and raging in the Seas being driven by mighty winds? what fear then will possesse your hearts, when you shall see the floods of ungodnesse comes in upon you, how will the terrors even of Hell then compasse you about? it is an expression of *David*, *Psal. 18. 4, 5. The sorrowes of death compassed mee, and the floods of ungodlinesse made me afraid*: So *Arias Montanus* turnes it, howsoever hee may meane of ungodly men, yet the word bearing the other reading, we may also apply it to the ungodlinesse of men, then the sorrowes of Hell compassed me. The Lord

*Impietatis*

give you a heart to foresee this storme, and to prevent it. Wee read, *Exod. 9. 20.* when God threatned to send upon *Egypt* a fearefull storme of haile, those who feared the Word of the Lord, made their servants and Cattle to flee into their houses; so this day you heare from the Lord a storme threatned, let every soule that feareth the Word of the Lord seeke to flee into a shelter, there is no other shelter that can keepe it off, but onely the Lord Jesus Christ; that which is said, *Isa. 32. 2.* is true of him, a man shall be a hiding place from the Wind, and a covert from the tempest.

7. Let us yet rise higher in praising God in the stormy Wind, by considering in our hearts, if God be so dreadful now in this one creature; how dreadful then will he be, when he shall appeare in all his power, in all his wrath, his Iustice and holinesse, what shall the glory of the great God be hereafter, of which the Scripture speaks so much? when he shall cloath himselfe in glory and majesty, in the full brightnesse of them,

them, when the Heavens shall depart like a scrowle, and the elements melt with fervent heat, when all the World shall be on fire about him, the voyce of the Lord hath shaken the earth, but he saith, yet once more I shake not the earth onely, but also Heaven, that will be a dreadfull day indeed, when the starres of Heaven shall fall unto the earth, as a Fig-tree casteth her untimely Figges when shee is shaken of by a mighty Wind, when every Mountaine and Iland shall be moved out of their places, when the Kings of the earth, and the great and mighty men shall hide themselves in the Dennes, and in the Rockes and Mountaines, *Revel. 6. 13. 14. 15.* A stormy Wind that shakes off the fruit of trees here, wee account great, but such as shall shake the Heavens, and cause the starres to fall as the fruit, the untimely fruit of a Fig-tree, how dreadfull must that needes be, beyond all apprehension, and yet in such a stormy Wind will God one day appeare in his glory, when not onely children and women, and a few feare-  
full

full people shall be afraid, but the Kings, the Captaines, and the great ones of the earth shall tremble, and hide themselves, and wish the Mountaines to fall upon them, and the hills to cover them from the Wrath of the Lord.

Thus I have endeavoured to shew you how you should glorifie God in his worke: to be moved with it in a sensitive way, that is no more then the bruit beasts are; the swine will runne up and down, and cry in a stormy wind, yea when it is comming, being sensible of it before you are, but *Job 35. 11. God teacheth us more then the beasts of the earth, and maketh us wiser then the fowles of heaven;* therefore God lookes for another manner of glory from us men, then from them, and more from us Christians then from men; God hath given to the reasonable creature to search out the causes of things, wee must take heed we doe not stay at wee arise to the supreme, the highest cause. Philosophers dispute of the inferiour causes; It is devillish knowledge that in  
the

*Sed Diabolica est  
hæc scientia, saith  
Calvin  
upon the  
29. Psalm.  
qua in na-  
ture con-  
templati-  
one nos re-  
tinet a  
Deo aver-  
tit.*

in the contemplation of nature holds us in nature, and keepes us from God, saith *Calvin* upon the 29. Psalm; and further he hath this expression, If one desires to know a man, hee neglects the looking upon his face, and fastens his eyes upon his nayles, his folly is to bee derided; so, saith he, while men wholly mind the inferiour causes of things, as workes of nature onely, neglecting God the highest cause of all.

*Merito ridebitur eius stultitia.*

And in this our giving glory to God, we must labour to be as spirituall as wee can, then the worke will abide upon our hearts; but if we be onely moved in a sensitive way, the impression of all will soone vanish, and come to nothing.

The second point followes, *Fulfilling his word.*

*Doct.* Whensoever God sends a stormy Wind, he sends it to fulfill his word.

The Winds you heard before were Gods messengers, this is evermore their errand, to fulfill his word.

There

There is a foure-fold word of God that they are sent to fulfill.

1. The word of his decree: what he hath purposed, determined to bring to passe, this is one creature the Lord calls forth out of his treasure to fulfill this, and therefore it shall come at that time, in that place, and worke in that power, and abide that time, that shalbe fittest for the accomplishment of this word of his Decree.

2. The word of his command: if God calls for it, it must come if; God speaks to it, it shall goe and prosper to that he sends it for; it is one of Gods Hosts, at the beck of this great Lord of Hosts, and for the fulfilling this and the other word, the Winds are called for out of his treasure of Wisdome and power.

3. The word of his threat: whatsoever ill God hath threatned against sinners, that comes under the power of this creature to be an executioner of, it fulfils. Hence, *Jer. 51. 1.* it is called a destroying Wind, and *Ezek. 13. 13.* a stormy Wwind in my fury. If there bee  
any

any threat against any man in a shippe,  
or any that have interest in it, the Lord  
many times sends his Winds to fulfill  
that word of his. When *Jonah* sinned  
against God in flying from his pre-  
sence, the Lord raised a tempestuous  
Wind to follow after him, as a Purse-  
vant that would never downe untill it  
had arrested him, and made him to know  
what it was to sinne against the Word  
of the Lord: that Wind and tempest  
that is now up may be a fruit of Gods  
displeasure for such or such a sinne of  
thine, it may be committed long since,  
and so it comes out of the treasury of  
Gods wrath.

4. His word of promise to convey  
a blessing: and thus they come out of  
the treasury of Gods mercy, to fulfill  
that word of promise. All things shall  
worke together for good to them that  
love God. Godlinesse hath the pro-  
mise of this life, and that which is to  
come. When God enters into cove-  
nant with his people, all second causes  
are linked together to work good unto  
to them, as *Hos 1. 21, 22. I will heare*  
the

*the Heavens, and they shall hear the earth;* and so it is true of all others; that which is said of the clouds driven about by the Winds, is also true of the Winds themselves, *Job 37. 13. He causeth it to come whether for correction or for mercy; sometimes for correction, and sometimes for mercie.*

*Use.*

For use, and that first more generally: 1. Here wee may learne to have high and honourable thoughts of the word of the Lord; seeing God hath such glorious wayes for the fulfilling of it; where the Word of the Lord is, there is power; Heaven and earth shall passe away, but not one jot or tittle of his Word. God prizeth every tittle of his Word above Heaven and Earth, hee had rather lose Heaven and Earth then any part of his Word; howsoever thou prizest it at a low rate, and art not willing to lose a base lust, the least outward advantage for the Word, God will shake the Heavens and Earth for the fulfilling his Word; yea, rather dissolve them, and bring them into nothing, rather then he will not fulfill eve-

ry

ry particle of it. If God hath made these his glorious worke, to bee subservient for the preservation and accomplishing his Word, then surely his Word is above them; wherefore, although much of Gods Name bee in these, yet there is more of his name in his Word: Hence is that excellent place *Psal. 138. 2. Thou hast magnified thy Word above all thy Name; Gods worke is honourable and glorious, Psal. 111. 3.* But his Word is in a speciall manner, the very glasse of his holinesse and glory, in which we behold his glory with open face, and so as we are changed into the same image from glory to glory, *2 Cor. 3. 18.* and if Gods name be more in his word then in his works, a gracious heart will see God more there, and feare God as appearing there more then in any thing else, as we read of *E. liah, 1 King. 19. 11, 12.* although the mighty wind and fire passed by, yet his heart was not taken with feare so much as when the still voyce came, because the Text saith, *God was there;* although the voyce was a still voyce, yet because  
God

God was there more then in the other, therefore *Eliab* feared more; this place of Scripture is abused by many who bring it against Ministers preaching the Law in a zealous manner, making God to appeare terrible to sinners; they say God was not in the fire, nor in the whirlwind, but in the still voyce, but it is cleare, there can bee no such inference gathered from thence; as many seeke to gather, for even in this still voyce, God came with a message of most fearefull wrath against the people. *Go, saith hee, and anoint Hazael, Jehu and Elisha; that hee that escapeth the sword of Hazael, Jehu may slay, and him that escapeth the sword of Jehu, Elisha shall slay.* See what a terrible threat was this that came from God appearing in that still voyce; and *Elias* himselfe after Gods appearing thus in the still voyce was no lesse terrible in his Ministry then before, for in the 2 of Kings: 1. see how severe and fiery he was, hee prayeth for fire to come downe from Heaven to destroy the Captaine and his Army; and againe the second time, for fire.

fire  
Cap  
the  
inde  
to  
the  
last  
how  
his M  
then  
that  
the  
the  
Eliab  
shoul  
wind  
God  
see G  
voyce  
for th  
abuse  
v  
filling  
severa  
that w  
pests  
that th

fire from Heaven to destroy the second Captaine and his fifty, he ceased not untill the third came in a way of submission; and indeed that manner of Gods appearing to *Elias*, first in the mighty wind, then in the earthquake, then in the fire, and at last in the still voyce, was to shew *Elias* how he would have him to appeare in his Ministry, namely first in terrour, and then more mildly; and in that it is said that God was not in the wind, nor in the earthquake, nor in the fire, but in the still voyce, it was to shew you that *Elias*, and so other Ministers of God should be to the people as that mighty wind, as the earthquake and fire, till God appeares in them, and when they see God in them, then to be as a still voyce unto them: but this by the way, for the clearing this Scripture from the abuse of it.

*Use 2.* If the Winds be for the fulfilling Gods Word, and that in those severall wayes; Hence let us learne that when any great Winds and Tempests arise, it is not for nothing that they arise, there is some speciall

E e

reason

*Si quis  
credit  
quod Dia-  
bolus to-  
nitrua &  
fulgura  
& tem-  
pestates  
sua aucto-  
ritate fa-  
cit sicut  
Priscilia-  
nus dixit  
Anathe-  
ma, sit  
Con. Bra-  
carens.  
c. 8.*

reason that God hath for the raising and continuing of them ; God hath alwayes some speciall aime in them for the fulfilling of some word or other of his ; many people when they heare of and feele grievous tempests ; boisterous violent Winds, they thinke and say, there is conjuring abroad, and that is all the use they make of them ; God is neglected, hee is not so much as once mentioned by them. I finde a Canon in a Councell above 1000. yeeres agoe, made against such as shall attribute tempests, thundrings, and lightnings to the Devill, as if he caused them ; whosoever beleeves this, saith the Councell, as *Priscillianus* did, let him be Anathema. It is true, if God will permit the Devill, he hath much power over corporall things, to make great changes in them, to doe great things by them, as we know what he did by Gods permission against *Job*, and when his children were feasting, there came, saith the Text, *Job 1. 19. a great Wind and smote the foure corners of the House* : It is observed by some, there was a speciall worke

worke of the Devill in drawing the Wind round about the house; how could one Wind else take the foure corners of the house? *Origen* thinks those Winds were onely the Devils themselves cluttering about the house, and striving who should doe mischief soonest: the same word in the Hebrew that signifies the Wind, signifies also a spirit. Certaine it is, if God should let him loose, hee were able to overturne our houses every day, and suddenly to destroy us all; but howsoever God may permit him sometimes as his executioner, yet the supreme cause of raising and ordering is God, for speciall ends, which the Devill is forced against his will to further, and there is not the least vapour, or any of the most contemptible creature that he hath any power over, but by permission, and therefore, neither Angel, nor Devill, nor any power in Heaven and Earth can raise or continue any Wind, but as an instrument of God. When God hath some worke to doe for the fulfilling his Word, it were a great shame for

*Nec in  
porcorum  
gregem  
Diaboli  
Legio ha-  
bit porre-  
statem ;  
nec po-  
testatem  
habet ut  
in oves  
Dei seui-  
at Terrul.  
de fuga in  
persec.*

any who professe godlinesse, to bee a-  
fraid of the Devill in this kinde: The  
Devill, saith *Tertullian*, hath no power  
over Swine, much lesse over Gods  
Sheepe: what God hath to doe in that  
proportion he raiseth the Wind, accor-  
ding to that expression you had before,  
that God had weights for the Wind,  
adde to this that place, *Psal. 78. 50.*  
Hee weighed out a path for his anger;  
for so are the words: in your Bookes, it  
is onely hee made a way to his anger;  
but consider then these two places to-  
gether, thus, God first weighes a path  
for his anger, how much hee intends to  
execute, and then he weighs the means,  
that is the Winds, according to the  
former expression in *Job*; just enough  
for the execution of so much anger and  
no more, and so proportion them, and  
this beyond all second causes makes the  
Winds greater or lesse, continuing lon-  
ger or shorter time, which few thinke  
of.

But thus much for the application  
more generally, but more particularly  
from these foure considerations of that  
word

word they come to fulfil, from the first, the word of his Decree.

1. Hence wee learne the certainty of the fulfilling of all Gods Decrees, all creatures worke for this end; wee may purpose and decree things, but every little thing is enough to hinder, but the word of Gods Decree shall stand for ever, Heaven and Earth, and Ayre, and Seas, and all creatures must worke and give forth all their power and efficacie for this, therefore certainly none can faile.

2. Whatsoever falls out by the Wind, take notice of it as the fulfilling of the word of Gods Decree, and make use of it accordingly: doe not thinke it came by ill hap, or chance, or onely through unskilfulnesse, or neglect of such or such, so as to thinke if these things be taken heed of another time, there need be no feare that such things will fall out againe; yes, if this came to fulfill the word of Gods Decree, howsoever such and such meanes furthered it, although they had not beene, God could have have had many other

wayes to have made these winds to have fulfilled this word of his, and so may do some other time when such meanes shall not fall out.

From the second, the Word of his command.

1. Here learne the Sovereignty and greatnesse of God that hath these creatures at his command. Who is this, said the Mariners concerning Christ, whom the wind and Seas obey? so let us say, who is this Lord, how great is his command? who are you then that dare resist the command of this God? Shall Heaven and Earth, Seas and Winds fulfill Gods word, and art thou he that darest stand out against it, to resist it, to rebell against it? *Job 38.* 1, 2. it is said, that God spake to *Job* out of the whirle-wind, and said, *Who is this that darkneth counsell?* Now the Lord speake to your hearts out of every stormy Wind; who is this that dares stand out against my command, great things have yeelded and doe daily yeeld to Gods word, as *Psal. 29.* 5, 6, 7. *It breaketh the Cedars, it divideth the flames*

of

of fire. What a heart then hast thou that darest, that canst stand out against it?

2. Seeing the boisterous Winds obey the word of command, when thou feelest boisterous raging lusts in thy heart, looke up to this God, cry to him to give out a powerfull word of command to still them: Likewise, O Lord, thou who rulest the raging Sea and tempestuous Winds, and they are still, O that thou wouldest rebuke these raging distempers of my heart, which raise a grievous tempest in my soule, that they may be still. *Chrysostome* upon the 8. of *Matthew*, speaking of those winds that raised tempest upon the Seas, which endangered the Shippe wherein Christ and his Disciples were, makes use of an Allegoricall sense comparing the Ship to the Church, and those winds to the Devils that raise tempests to endanger the Church; certainly the lusts of a mans heart are more dangerous winds, they raise a tempest more dangerous then all the Devils in Hell are able to raise; but the Lord that is able to still the one, is able to still also the other.

*Psal. 65. 7. These two are put together, The stilling the noise of the Seas, the noise of the waves, and the tumults of the people : It is the same power of God that doth both, and the same power that must still the tumult of a mans own heart.*

3. From the third particular, The Winds are sent to fulfill the word of Gods threat.

*Use 1.* How sure then are Gods threats to be fulfilled, when all Gods creatures are appointed to see them fulfilled; every creature stands ready as if it said, Lord shall I go to make good such a threat gone out against such a man, for such a sinne committed at such a time? if God saith to the winds, goe pursue him, attach him, never cease until my word be fulfilled against him, certainly they will go and will fulfill Gods word to the utmost, although it be for thy utter ruine, and sending thee downe to thine owne place: although some word of Gods threat may seeme to lye as it were dead a while, yet God hath wayes to raise it up and to make it good

to the full, and amongst other meanes this creature is often used for this end.

*1 Sam. 3. 12. In that day, saith the Lord, I will performe all the things which I have spoken against Eli.* The words are, I

will raise up all the words I have spoken against him: it may bee there hath beene some word of threat lien long against thee; now the Winds are sent to raise up this word, let it lye never so long, it must rise at the last, all the powers in Heaven and Earth will work to raise it up, rather then it shall alwayes lye thus; it certainly must rise at one time or another, and, as it is, vers.

*19. None of the words of the Lord shall fall to the ground:* The expression is Metaphoricall from a dart cast at an enemy, if it be cast by a weak hand, or not directed right, instead of sticking in the thing it is cast at, it falls to the ground; but Gods words spoken by the Prophets shall not doe so, they will be as darts that shall certainly sticke in the sides of wicked men, and none of them shall fall to the ground, and amongst other meanes, the mighty Winds are some-

sometimes used by God, to carry the dart of the Word of his threat strongly upon Conscience, to make it stick fast and to abide untill it fulfill Gods purpose, and not fall to the ground.

2. Here you see what a dangerous thing it is to bee, especially to goe to Sea under the power of a threat; as soone as God hath thee at Sea, if hee calls for a Wind out of the treasures of his wrath, and bids it fulfill such a threat, where art thou? it is a bold adventure for thee to put out to Sea before thou hast cleared all with God and thine owne Conscience: if all bee cleare, then the blessing of *Zebulun*, *Deut. 13. 26.* may be upon thee, *Rejoyce O Zebulun in thy going out: Zebulun* was the Mariners Tribe, and his blessing was to rejoyce in his prosperous voyages, in his expectation of them, to rejoyce when hee went out, when hee set to Sea: if before your going out you have made all peace betweene God and you, so that there be no word of threat to be fulfilled upon you, then, but not before,

before, can you rejoyce at your going out.

3. When thou art in any danger in regard of stormy Winds, consider, advise with thy conscience what threat it is, against what sinne of thine the word of the Lord is gone forth, that this stormy Wind comes to fulfill; conscience will tell thee, here is a terrible tempest, and it comes to fulfill the word of the Lord, that word of the Lord that thou hast sleighted, contemned, despised; now comes this tempest to put honour and majesty upon that word, and to fulfill it: it cries out to thee, the word of the Lord, the word that thou heardest such a day, against such a sinne, in such a place, thou hast escaped it all this while, thou thoughtest thy selfe free from it, out of its danger, but now it pursues thee, it comes in this stormy wind to be fulfilled on thee.

Thou thoughtest the Word was but as wind, and that that wind should shake no come, as *Jer. 5. 13. The Prophets shall become wind*, now they become Wind indeed. I remember I have read a story,

ny, that *Hospinian* in his History of Jesuites relates of *Henricus* a Jesuite at *Ingolstate*, who said in his Sermon, that it was no good signe of a Catholike to joy much in hearing of Sermons, but rather the signe of an Heretike, who delight themselves with those things as the Ape with a nut; for, saith he, Sermons passe away presently as wind; but his delight is to heare many Masses: is this a distinguishing sign between a Catholike and an Heretick, fit for a Jesuite to give; such vile unworthy thoughts have carnall hearts of the Word, but it is indeed and shall be Wind that shall shake thy heart one day, although for the present it seemes to be hardened as the Rocke, *Isa. 63. 6.* we read of a threat that their iniquities like the Wind should take men away; the guilt of thine iniquity, together with the stormy Wind, is like to take thee, and carry thee away to thine owne place: when the stormy Wind blew so as it endangered those Mariners in the 1 of *Jonah*, the text saith, *They consulted to cast lots, that they might know for whose cause it blem:*

*blew* : It is good for thee when thou art in a stormy Wind to consult with thine owne heart, is not this tempest raised against me for my sinne? surely if thou wouldest aske the question to thine owne heart, for what cause is it that it is so dreadfull; the answer will be, it is because thou hast not fulfilled the Word of the Lord, by thy humiliation before it, by thy obedience unto it, and therefore it comes now to fulfill the Word of the Lord upon thee.

4. If ever you have escaped dangerous Tempests, learne for ever to have higher thoughts of the Word of the Lord then you have had, to reverence it, to humble thy soule before it, to obey it: Oh let me fulfill the Word of the Lord now by humiliation, by obedience, that the stormy Wind do not doe it so as shall be more grievous to me; if yet thou darest resist his word, when the Lord shall have raised againe another stormy Wind, and caused his terror to be upon thee, it may be then thou wilt cry, O Lord now I wil fulfill thy Word,  
Lord

Lord deliver mee, and I shall be more carefull for ever to fulfill thy word, thy word that commands mee to keepe thy Sabbaths, thy word that commands mee to sanctifie thy Name, thy word that commands me to bee chaste and sober and religious; Lord if my life may be spared, it shall appeare I will regard thy word more then ever I have done; God may then answer, nay, this stormy Wind shall fulfill my word, I will rather have my glory out of thee by fulfilling my word upon thee by this tempest, then expect from thee what thou wilt doe to the fulfilling of it. It may be some of you have heretofore in your distresse thus promised the Lord, and the Lord hath heard your cryes, and hath spared you: if God hath beene gracious to you, doe not now returne to folly. The first time as I remember that *Pharaoh* acknowledged that he had sinned, was upon the dreadfulnessse of the Tempest, *Exo. 9. 27. Though I have sinned, the Lord is righteous, I and my people are wicked:* So it may bee you have done, but take heed now it be not with

with you as it was with *Pharaoh*, *vers.*  
 34. when he saw the tempest was over,  
 hee sinned yet more, and hardened his  
 heart; you are delivered from the tem-  
 pest, doe not now sinne more, doe not  
 now harden your hearts; Oh let con-  
 science now pleade with you for the  
 fulfilling your owne word, take heede  
 now, doe not thrust away conscience  
 when it comes to you to put you upon  
 what you have promised to God in  
 your distresse. 1 *Tim.* 1. 19. the Scrip-  
 ture speakes of some, who make ship-  
 wracke of faith, and put away their  
 conscience: when you have escaped  
 one ship-wracke, take heed of a worse  
 ship-wrack, namely that of faith, and of  
 putting away conscience; the word  
 that is there translated, put away, is  
 more then putting, it is thrusting a-  
 way, casting off with violence, the same  
 word that is translated in *Rom.* 1.  
 12. 13. cast off the workes of darknesse,  
 when temptations to the worke of  
 darknesse come, it is good thrusting  
 them away with violence; but take heed  
 you doe not so with your consciences,  
 when

when they come upon you, urging on you the performance of what you engaged your selfe to God in the time of danger. It may be in time of danger you cast out your goods to save your lives, now cast out your lusts to save your soules, either your sinnes or your soules must perish : know that though you forget your promises, yet God lookes after them, and will call to account what becomes of them, they are to be seeds of a godly life, now then take heed that when you vowe to and covenant with God, you doe not sowe the Wind, that phrase the Scripture useth for losing our labour, when nothing comes of our endeavours, as *Hos.* 8. 7. but that is not all, that no good comes of our promises, but certainly if in them you sowe the Wind, there will something come of them, if not a harvest of a reformed life, yet reape you shall, you shall reape the Whirl-wind, they will be the feedes of most dreadful miseries to you afterwards. That which one *Theodericus* answered to *Stigismund* the Emperour when he would know

know of him what he should doe to be happy, may I say to you; Consider, sayes he, what you would wish you had done at such and such times when you had grievous paine of the stone and gout, and doe that now; so I unto you, would you bee happy, consider then when you have been in grievous storms and dangerous tempests, what would you wish you had done, doe that now; when company, when temptations drawes to evill, consider then, will this be my joy if ever God brings mee into the like grievous tempests againe, would I have done thus at that time? at such times then men are convinced of the wayes of God, and could wish themselves godly: Yea, I remember I have read of an expression that *Xenophon* hath, that all men in their sailings desire for their companions to have men rather religious then Atheists, because of their often dangers and feares, by reason of Tempests; now your hearts rise against them, but at such a time you could bee glad to bee with them, and to bee as they are, except you

be Atheists your selves ; O labour now to be, such as then you are convinced is the best and most safest to be, religious: if it be good then, it is good now. There hath beene much feare struck into your hearts at such times, but know there may be much trembling at Gods great workes, and yet God not feared. As at the giving of the Law, the people were terrified when they saw and heard those terrible things at Mount Sinai, and yet afterwards God sayes, *Oh that there were a heart in this people to feare me.* God does not owne all that skaring of theirs before for any true feare of his Name; the Lord therefore grant, that that feare which in such times hath possessed your hearts, may prove and appeare to bee not so much the feare of dangers, as the true feare of the great God appearing to you in such great and dreadfull workes of his; that if there were any stirrings in your consciences before now by such a sight of God causing his feare to be upon you, those beginnings may be brought forth to a good and blessed issue, hat though  
your

your hearts stucke before, and could not be brought off without much adoe to any thing that was good, yet that now this worke of God may bring them off, and now there may be an everlasting divorce between your hearts and those evils which before did cleave so close and fast unto you; As we read, *Psal. 29. That the voyce of the Lord in tempest causeth the Hindes to calve*; now they are creatures that doe not calve without great difficulty, but the feare that is upon them at such times causeth them to bring forth their young: you have had many stirrings of heart, but yet nothing hath come of them, the Lord cause the feare of his great name now to be effectually, that those stirrings may bring forth something for the honour of God and your owne peace.

5. Let us take notice of Gods fulfilling his Word by this stormy Wind: what word of his was fulfilled amongst us, whatsoever hurt hath beene done by it, whatsoever judgement hath befallen any upon this, it is for the fulfilling

some word of the Lord, the Lord give you all hearts to fulfill that worke of humiliation and obedience that this worke of the Lord calls for from you; there hath not beene knowne in these parts in the memory of man the like effect of a stormy Wind, as this hath brought forth: We read of that wind *1 King. 19.* where the Text saith, *God was not in the Wind*; wee cannot say so of this, for verily God was in this wind, and that very remarkably; O that hee might bee honoured in it; that as in nature strong Winds cleare the ayre from corruption, so this may bee so blessed by God to cleanse your conscience from some defilement.

6. From the fourth particular, the word of his promise.

When you have prosperous winds, looke at them as comming to fulfill a word of mercy, *Psal. 89. 8, 9.* *Who is a strong Lord like unto thee, or to thy faithfulness round about thee: Thou rulest the raging of the Sea, the waters thereof arise, thou stillest them.* The Psalmist acknowledgeth the worke of God in the ruling  
and

and stilling the waves of the Sea (which hee doth especially by the use of the wind, as a fruit of Gods faithfulness) that is ordered by God for the fulfilling the word of his promise; if you can take this as a fruit of the promise, how comfortable will it be unto you. Gods riding upon the Cherub, and flying upon the wings of the Wind are put together, *Psal. 18. 10.* The Cherubins did cover the Mercy-seate, when he comes to us upon the wings of the Wind, this must needs be full of comfort; you Mariners if you be gracious and godly, whensoever you see the Lord comming to you in the Winds, you may see him likewise upon the Cherub his Mercy-seat, and what encouragement is this in the wayes of God, others see him comming from his Throne of Iustice dividing the flames of fire in his wrath; if God hath fulfilled any word of Mercy by a prosperous Wind, let it engage thee to him for ever, and cause thee to improve that mercy thou hast by it for God, we read, *Deu. 33. 19.* that *Zebulun*

the Mariners Tribe, as you heard before, when they had a prosperous voyage, they should call the people to the Mountaines of the Lord, there to offer sacrifices of righteousness, because of the fulfilling of Gods promise to them, that they should sucke of the abundance of the Seas; hath God given you the blessing of the Seas? then stirre up one another to come to the Mountaine of the Lord, that is, to the Church of God, to offer the sacrifices of righteousness, to give God the praises due unto him. And to close all, if a prosperous Wind bee comfortable, because it fulfils a word of mercy, how comfortable then are the breathings of Gods Spirit in the soule fulfilling the good Word of the Lord, promising to give his Spirit to them that aske it, *Luke 11. 13.* and take onely one note from hence, so we have done, when God gives his Spirit, hee gives all good: the comparing of this place of *Luke* with *Matth. 7. 11.* is very observable, there it is, How much more shall your father give good things to them that aske him; and in

*Luke,*

*Luke*, How much more shall your Father give his Spirit to them that aske him; shewing, that God in giving us his Spirit, gives us all good things; the Lord grant unto us evermore the blessed breathings of his Spirit.

*FINIS.*